

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 2.

JANUARY 15, 1847.

VOL. IX.

SHEFFIELD CONFERENCE.

Dear brother Hyde,—According to previous announcement, we assembled ourselves in the capacity of a conference on the 27th instant, in our own room. The meeting being called to order, we opened with singing and prayer, after which it was moved by Elder Ure, and seconded by Elder Mitchell, that Elder Scovil preside over our conference.—Carried unanimously. It was then moved by Elder Sylvester and seconded by Elder Ure, that Elder Mitchell be clerk.—Carried unanimously.

President Scovil then addressed the conference, and said, "We have to transact business for the good of the kingdom of God; I rejoice in having the privilege to stand in your midst. When I think of the great work of God, my soul rejoices: it is just as the prophet says, the little stone cut out of the mountain would roll forward with power." The Book of Mormon, slander, and the second coming of Christ, formed a portion of his address, and were alluded to with warmth and zeal.

It was moved by Elder Ure, and seconded by Elder Mitchell, that the Chesterfield conference be annexed to the Sheffield conference again, and that Elder Rodgers labour there, or elsewhere, as the president may see fit.—Carried unanimously. Chesterfield formerly belonged to the Sheffield conference, but at the last general conference but one, it was made into a conference of itself, but since Elder Scovil was appointed over Sheffield he deemed it would be best to have it connected with his conference; therefore, when Elders Taylor and Pratt were here, he consulted with them on the subject, and they gave him power to act as he thought best: he has done so in connexion with his conference.

The number of officers present, were, 2 high priests, 8 elders, 17 priests, 8 teachers, and 4 deacons.

The representation of the branches being then called for, Elder Sylvester represented the Sheffield branch, which numbers 239 members, including 2 high priests, 3 elders, 14 priests, 5 teachers, and 2 deacons; baptized since our last conference, 13. All in good standing, the work of the Lord is progressing, and the Saints are rejoicing in the truth.

Pilley branch was represented by Elder Travis, consisting of 20 members, including 1 elder, 2 priests, 1 teacher, and 1 deacon. This branch is doing well, with good prospects, and a good room to preach in.

Rotherham, represented by Elder Wood, consists of 7 members, including 1 elder; baptized since last conference, 1. They are rejoicing in the truth, and determined to conquer. At Wickersley, near Rotherham, there are a few Saints who have been gathered out through the instrumentality of priests Hardy and

Barker, but in consequence of their being nearer Rotherham branch than Sheffield, it was recommended that they be placed under the care of Elder Wood, and for the future belong to his branch; this was agreed to at once.

Mattersea, represented by Elder Padley, consists of 45 members, including 1 elder, 2 priests, 2 teachers, and 1 deacon; baptized 4 since last conference. Although they are held down by Gentile oppression, the Saints are rejoicing in the truth, and in good standing.

Doncaster, represented by letter, contains 41 members, including 1 elder, 4 priests, and 1 deacon; baptized 3 since last conference, 1 removed, 5 cut off.

No one being present from Gringley branch, Elder Padley was called to represent the same, which consists of 15 members, including 1 elder. Elder Walker stated that he believed there were more honest individuals in Gringley—sectarianism will yet give way.

Newhall, represented by Elder Ward, consists of 5 members, including 1 elder, and 1 priest. No prospect at present what Saints are willing to suffer persecution, but it is worthy to notice here the case of brother and sister Stables, who have been sick for a long time, and have been assisted to the utmost abilities of the Saints; in fact, relief has been given to them when it would have been best at home. Elder Wood has relieved them, (hear, hear) and now that they have got better they will not come near us, but speak evil, and try to injure us as much as possible. Inasmuch as they have sinned openly, and do not repent, it behoves us to make an open example of them; therefore it was moved that Benjamin Stables, with his wife, Maria, be cut off. Seconded, and carried unanimously.

Woodhouse, represented by elder Hall, consists of 40 members, including 2 elders, 4 priests, 3 teachers and 2 deacons; 6 removed, 1 dead, 2 cut off.

Chesterfield, represented by letter, consists of 58 members, including 2 elders, 6 priests and 2 deacons; all in good standing.

Some eight or ten members at Darnell were then represented by Priest Willden as being in good standing. It was moved by the president, and seconded by Elder Ure, that Darnell and Attercliff be organized, and known as the Darnell and Attercliff branch, and that Elder Mitchell take the oversight, in connexion with Priests Willden and Long.—Carried unanimously.

Moved by the president, and seconded by Elder Ure, that Crane Moor be organized into a branch, to be called the Crane Moor branch, and that brother S. Wells be ordained as Elder for that branch.—Carried unanimously.

The president also considered it necessary that there should be more officers, therefore he nominated that brothers Dafft, Parkin, J. Wells, Wild, Birtles, Walker, Palfreman, Robinson, Shearman, Wadsworth, and Woodhead, be ordained priests; that brothers White, Furnace, Law, Green, and J. White, be ordained teachers, and that brothers J. Moulson, Crossland, and Stubbs, be ordained deacons.

Total number of members in the Sheffield conference, 482, including 2 high priests, 13 elders, 33 priests, 11 teachers, and 9 deacons; 29 baptized since our last conference.

AFTERNOON SERVICE

Opened with singing and prayer. The president then stated that we should proceed with our business; he therefore moved, and it was seconded by Elder Ure, that Pilley be organized into a branch, to be called the Pilley branch.—Carried unanimously. This branch was previously known as Hoyland Common branch.

The president then stated that he had one nomination to make which he forgot in the morning, viz:—that brother Joseph Shepherd be ordained a priest.—Carried.

Moved by Elder Ure, and seconded by Elder Wood, that Elder Scovil be our book agent for the future.—Carried.

Two individuals who had been baptized, were confirmed by the president, after which the sacrament was administered.

The president said he had one thing on his mind that he wished to mention, that was, that there be a fast throughout the conference. It was responded to cheerfully. Moved and seconded that we keep a fast on the 10th of January, 1847, and that the value in money of what is saved by the Saints in fasting, be given to Elder

Scovil, for the purpose of assisting his wife and family in the wilderness.—Carried unanimously.

Seven of the brethren who had been nominated, were ordained under the hands of Elders Scovil and Ure.

EVENING SERVICE.

After the meeting was called to order, our beloved president opened it with singing and prayer. Elder Ure was then called to address the meeting; he spoke on some of the principles of salvation, and quoted many singular expressions in the scriptures, as, "He that believeth in me, though he were dead, yet shall he live."—"Life and immortality are brought to light by the gospel." The gospel comes directly from God, and if there had been no gospel we had not had eternal life. Believers in Christ never die. The religion of the day is a gloomy thing, but the gospel of Christ is "the power of God." The Elders of Israel are making thousands rich by their instrumentality; Paul says, "we are unknown, and yet known; we are not known to the world, but the Saints of God know us; our gospel came not in word, but by the power of God." The power is not in the Bible, it emanates from Jehovah. "If ye believe in me, ye shall never die."—Thus our beloved brother, Elder Orson Spencer, is not dead, but liveth. Who were the two that appeared to Jesus on the mount? they are not dead, but living, and benefiting us. He looked on the world as being dead, but we are sent to preach the life-giving principles of the gospel. The word of God abideth for ever; take the gospel from us, and we die. Jesus is a pattern of a resurrected body.

Elder Scovil then spoke in his plain and familiar style, but, as the apostle says, "our gospel came not in word, but in power." "I know that what my brother has said is true, I know it for myself. This plan of salvation is a glorious plan, it is no new thing, it was in being before this world. When I reflect on these things it rejoices my soul. If faithful, we shall come into the presence of God. We understand that 'life and immortality are brought to light by the gospel;' yes, so it is—brother Spencer knows this—he is clothed with the powers of the priesthood—with the keys of the resurrection. It stands us to investigate these principles for ourselves; still, *onward is our motto*. In the kingdom of God, progress, grow in truth, be ready like brother Spencer, and may the blessing of God be with you. Amen."

After singing and prayer we adjourned until Monday, being well satisfied with what we had heard, seen, and felt of the good word of God. All the glory be given to him. Amen.

MONDAY MORNING.

The meeting having met according to previous arrangement, it was opened in the usual way, after which the president made some few remarks suitable for the occasion, and then he proceeded, with the assistance of Elder Ure, to ordain those who had not received their ordination on Sunday. S. Wells was ordained an elder, brothers Dafft, Parkin, Wells, Wild, Birtles, G. Walker, and Shepherd, were ordained priests, brothers A. T. White, Furnace, and Law, were ordained teachers, and brothers Crossland and Stubbs, were ordained deacons. Some excellent remarks were made by the president on the different offices in the priesthood.

Moved and seconded, that we have our conference minutes published in the STAR.—Carried. Moved and seconded, that all who have received ordination, have a license.—Carried. Moved and seconded, that we uphold and sustain the twelve as the legal directors of this church.—Carried. Moved and seconded, that we uphold brother Scovil in his office, as president.—Carried. Moved and seconded, that brothers Berry and Hardy take Dronfield as a field of labour.—Carried.

In consequence of Elder Scovil having to go and baptize at one o'clock, our conference came to a close. At the same time Elder Scovil re-baptized seventeen, and confirmed them, after which we enjoyed ourselves at a soiree got up for our own pleasure. Amen.

LUCIUS N. SCOVIL, President.
HEBERKIAH MITCHELL, Clerk.

Sheffield, December 28th, 1846.

THE HANCOCK TRAGEDY.

The following is from the *Mississippian*, a paper published at Rock Island, Illinois, about 70 miles from Nauvoo. Its editor speaks the language of a patriot! Will the government of the United States suffer those women and children to perish that have been driven away from their homes in Nauvoo? Let them remember that their husbands, fathers, and brothers, many of them, are fighting the battles of their country in an enemy's land.—Ed.

"We have concluded M. Brayman's report. Such is our feeling—our indignation—our burning sense of shame—of wrong—of disgrace, in regard to recent affairs in Hancock county, that we hardly know what to say—how to begin.

"To say nothing of the odium and imperishable disgrace that must for ever rest upon the escutcheon of our State for the murder of the Smiths, awaiting their trial in an enemy's land; for the burning of the houses—the trampling on the sick, the infirm, the helpless: for the flagellation, abuses, and excoriations; for the driving of the Mormons without one shadow of law to justify such a procedure. To say nothing of all these, what shall we say when we are compelled to herald forth to the world, that an armed mob, headed by a military leader, is found opposing the authority of the Executive, trampling upon the laws of the land, and marching and fighting against their own fellow-citizens of every religious creed—of every political faith? And because the new citizens of Nauvoo saw fit to defend their city, their property, and their lives, against the attacks of lawless desperadoes and an armed mob, and that too by express authority and direction of the governor; why, forsooth, they must be made the victims of their lawless and brutal vengeance. Men living in Nauvoo, unconnected with Mormonism, because they have exercised the inalienable rights of freemen in speaking against the doings of the mob, have been hauled up before a self-constituted mob tribunal in that devoted city, have been driven without one moment's preparation, at the point of the bayonet, into exile, and have been threatened with death if they should return.

"The savage will relent over an infant's wail, but these infuriated men see the haggard mother with her dying infant, nerved by despair and goaded by fear, rushing from the city, and they can laugh at her misery, taunt her as she passes, and add speed to her faltering steps by their abuse—their insults and jeers. Aye, too, and many of these helpless dying children—these more than widowed mothers, have fathers and husbands now engaged in the service of the United States—fighting for their country on the plains of Resaca de la Palma—under the walls of Monterey. And such is the protection afforded to their wives and children; turned out from their only shelter, with none but heaven's canopy, with no hope but in God's mercy! And to such a pass has mob law come in the state of Illinois. Men deliberately taken and shot, denied a trial, and their last appeal for mercy meeting no response! Men surrendering themselves under the solemn pledge and faith of the State, confined within prison walls—guarded by men under a solemn promise to protect them from all violence, basely surrendered to armed ruffians, and brutally massacred while awaiting a trial under the laws of their country! Men, unsafe even with their female companions, but inhumanly shot on the highway! Men resorting to the vilest and cruellest tortures to wring from their victims confessions of crime! Men, with their wives and children compelled to see their houses, their substance, all destroyed before their eyes, with their sick and dying around them, and then driven to the wilderness to become the prey of savages, or the victims of famine!

"We turn from this horrible picture with utter disgust and loathing. If such is to be the state of things, we, with our brethren, may next become the victims of mob violence because we are immersionists and close communionists—our Methodist friends because they shout—the Presbyterians for their infant sprinkling—the Episcopalians for reading their prayers!! It is time, at any expense, at any cost, for every citizen, for every officer to stand forward and defend, maintain, and obey the laws. They must be respected on all occasions—on no occasion set aside, otherwise there is no safety, no protection, no confidence or faith to be reposed in them."

ELDER J. CAIN'S FAREWELL ADDRESS.

The time having arrived for me to return to the Camp of Israel, and not having an opportunity of seeing the Saints in many of the conferences, and wishing to take a farewell of the many that I have become acquainted with since my arrival in England, I have taken up my pen to address to you a few words through the medium of the STAR. But before I proceed, I will just state that I first heard the gospel in the Isle of Man, September, 1840. Elder Taylor being the bearer of the truth to that Island. I was convinced the first sermon I heard, and from that day to this I have had no doubt of the work of God. I left England on the 5th of March, 1844, on board the ship "Glasgow," and landed in Nauvoo on the 28th of April, having the quickest passage that had been made by any ship that conveyed the Saints to America. From the time of my arrival in Nauvoo until my return to England, I was in the printing and post office, and lived with Elder Taylor, and had an opportunity of witnessing the proceedings of the prophet Joseph and his brother Hiram, also the Twelve Apostles; and as I wish to bear a faithful testimony to the work of God, which he has commenced in the last days, I have thought it best to make these few remarks, as I may have occasion to refer to them before I close.

I received a mission to England on the 1st of March, 1846, and started from Nauvoo on the 10th of the same month, having previously visited the camp, which was then situated in Sugar Creek, Lee County, Iowa, and arrived in Liverpool on the 9th of June, 1846, in company with Elder George D. Watt and family. As my business called me to Herefordshire, I visited some of the branches in that conference, and found that the Saints were faithful and rejoiced in the work. On finishing my business in Herefordshire I returned to Liverpool, where, with the exception of about six weeks, I have made my stay.

It would be useless to refer to the proceedings in Liverpool, as sufficient has been said on that subject; I therefore would say, that I have visited Birmingham, Glasgow, Edinburgh, and Isle of Man conferences, and several branches in many other conferences, and found the Saints faithful and willing to do the will of the Lord; and although a cloud has hung over the church in the British Isles, yet the Lord has worked good out of it, and I rejoice that since the arrival of Elders Hyde, Pratt, and Taylor, the work has taken a fresh start. The shackles have been cast off the church, and she is now rising from her lethargy and is progressing with unprecedented rapidity, and will continue to do so, and no power on earth or in hell can oppose it; and if the Saints in this land will stand by, and support with their faith and prayers the brethren that have arrived and taken charge of the several conferences in this land, and also their future president over England, the Lord will bless them with his spirit more abundantly, and many thousands will be able to rejoice in this work, who, at the present time, know nothing of our principles; for the work will not be retarded in the future in this land, for the power of the priesthood is in your midst. The Saints have cause to rejoice and thank our Heavenly Father, that our brethren arrived in a time so opportune, as their arrival has restored the confidence of the Saints, and made their hearts rejoice, knowing that our Father in Heaven has his eye on his children, and will send his spirit to them, and by the administration of his servants, bring down blessings on their heads.

The Saints in this land have had a trial, in which they have proven their faith in the work of the Lord, by showing their willingness to act according to the Council of the Twelve. In doing so they will not lose their reward, for the God of our fathers has at all times proven and tried his children before he gave them many blessings. If the Saints in this land expect to receive a celestial crown, they must expect also to prove to our Heavenly Father that they are worthy of it.

During the short time I was in Nauvoo, I witnessed the sufferings which the Saints had to pass through, and found that after the waves of persecution had retired, they were more firmly united than they had been before; therefore, beloved brethren and sisters, whatever may come, make up your minds to stand fast in the faith, and pray to God that he will give you his spirit, that as your day is, your strength may also be.

In conclusion I wish to say, that since I came to England the Saints have administered to my wants, and I pray God, my eternal Father, to bless them, and restore unto them one hundred fold in this world, and life everlasting in the world to come. I will also take this opportunity to say to the Saints, that when they have any of the Elders labouring among them, they should see to their wants, and they in return will bless you, and their blessing will come upon you, and you will rejoice in doing good always; for the Lord once gave a key, whereby his apostles might know his children, even such as clothed, fed, or gave his servants money. Therefore, in conclusion, I wish to bear my testimony to this work. I was well acquainted with our martyred prophet and patriarch, and from my own personal observation, and from every honest man that I have ever come in conversation with who knew them, I found that they were men that acted in everything that became gentlemen. They were men of honourable and virtuous principles, and were the friends of the poor, of which hundreds can testify that are not in this church. I know they were men of God, chosen to do a work which the God of heaven had purposed before this world rolled into existence, or the morning stars sang for joy. They laid a foundation for the kingdom of God, strong as the pillars of heaven, and although they have passed from our view, yet they are not idle but are doing a greater work than they could possibly do on this side of the veil. As to the Twelve Apostles who now are at the head of the church, I can testify that they are men of God and have the keys whereby they can roll on the work. And although there are men that have put into circulation everything that Satan and his emissaries could hatch up against them, yet I know that more virtuous and honourable men are not to be found on the face of the earth, and I also know that the men who have circulated the lies against them, are as corrupt as man can be; and a day will come when such characters will be sorry that they were ever born. I therefore say, be faithful, beloved brethren and sisters, and press forward to the mark of your high calling, for there is a crown awaiting all the faithful; and the day will shortly come when a way will be open that you all can gather to Zion and partake of the blessing laid up for the righteous. I ask one boon at your hands, that is, to pray for me that I may be kept faithful. Farewell then, beloved Saints, and may the God of our Fathers bless you and keep you faithful, which I ask in the name of Jesus Christ. Amen.

J. CAIN.

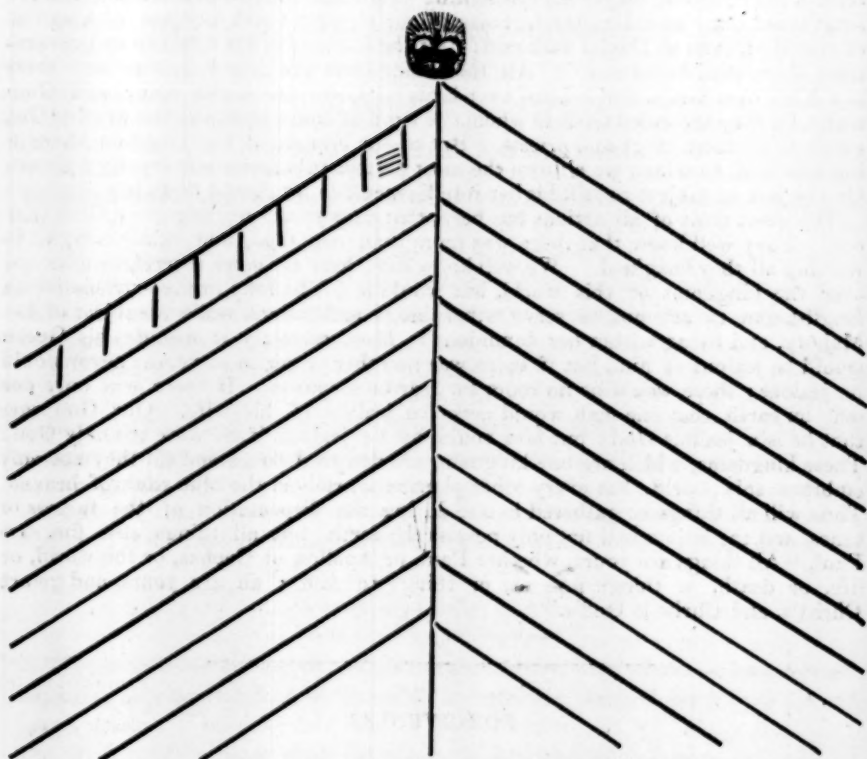
CLOSE OF JOINT STOCKISM.

We are happy to say that brothers Samuel Downes and Thomas Wilson came before the Joint Stock Committee on the 7th instant, and made all the satisfaction for the past which the Committee required. They manifested a desire to do right, and wherein they have done wrong, they are willing to rectify the wrong, so far as in them lies. This is all we can ask; and we say, let the yoke be taken off their necks, and let them go free, with the fellowship of the church, and let them make their calling and election sure, if they will.

The Committee that were appointed to wind up the affairs of the Company, have done their duty, and completed their work to our entire satisfaction. They have done it, and have done it well; and it appears that there is a dividend in favour of the shareholders of one shilling and three-pence on the pound, of monies actually paid in. The remaining funds of the Company are now in our hands, and whoever requires their dividend, will forward their receipts for monies paid, and make their demands by the 10th day of February, next, and if there is a record of the same upon the Company's books, the said dividend will be forthwith paid over, upon the presentation of such receipts.

The money that would have gone to those who have signed off all claim to their share of the dividend will be paid out for nautical and mathematical instruments for the use and benefit of the camp of Israel in the wilderness, and such as have not yet signed off and are willing that their share should go for the same purpose, may signify it by not demanding their portion by the above 10th day of February. Such as do require their dividend will signify it to us as above directed.—Ed.

A DIAGRAM OF THE KINGDOM OF GOD.



The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said: "Of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

The great fault of all nations has been, that they would worship more Gods than one. They well knew that there was more than one God, and vainly sought to worship all they imagined. We well know that there are more sovereigns than one over the kingdoms of this world, but would it not be folly in the extreme for an Englishman to attempt to serve other kings and rulers, while a subject of her Majesty, and living within her dominions? Most certainly it would: his Queen would be jealous of him, but if there was no other power to serve, she never would be jealous; there would be no room for fear or suspicion. If there was only one man on earth, that one man would never be jealous of his wife. Our God says that he is a jealous God; but how could he be jealous if he were the only God? These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fulness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

FORGIVENESS.

When I against the Lord transgress;
And none but he can know my secret sin,
Then I'll repent, and strive his love to win;
By *doing all* that I've forgot to do,
And more devoutly, righteousness pursue;
Then shall I have forgiveness.

And should my folly cause distress,
To father, mother, sister, brother, friend;
I'll run with speed, confess to each, and mend
The sinful breach, by new obedience;
All loss restoring, through the vile offence;
Then shall I have forgiveness.

Should love demand that I confess,
For open sin a public sense of grief;
I'll humbly yield, if this should bring relief,
No matter what may be the penance; still,
I'll strive the law of trespass to fulfil,
To gain from all, forgiveness.

Then shall my brethren love, and bless,
The penitent with heartfelt joy again,
While the recording angels sound the strain
Through brighter spheres: the sinner is forgiven,
And mercy, radiant with the smile of heaven,
Exults in God's forgiveness.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1847.

FAREWELL ADDRESS.

BELOVED Saints and friends,—The time has now nearly arrived when we anticipate leaving you for a season. The work which we were sent here to perform, has been nearly accomplished, under the blessing and watchful care of Him whose we are, and whom we serve. That part of our work that is not yet fully completed, is in that state of forwardness that will enable our successor to carry it on to perfection with ease and facility.

The time of our sojourn here, to you, seems very short; yet, to our friends and families in the American wilderness, it seems *long*, LONG, LONG! Upon these points we also feel not wholly indifferent. The thoughts of little children being left among savages, without the protection of a father, awakens in our bosom the most restless anxiety to take the wings of the morning, and fly swiftly across the pathless ocean, to embrace once more the dear little ones, and the mother that hath borne them, and to seal upon their cheeks a father's and a husband's love, by an affectionate and holy kiss.

" Swift as the wheel of Nature rolls,
I'd fly to meet and mingle souls,
And wear the joyful chain."

The thoughts of leaving the Saints in this country, with whom we have formed an extensive acquaintance, and as agreeable as extensive, detracts much from the anticipated pleasure of meeting the Saints in the wilderness; yet, we indulge the hope that the day is not far distant when the Saints in England will follow us, not only to the American wilderness, but even to the celestial courts on high. While we remain in this world, our hearts are torn and rent asunder, the tenderest cords are often severed, if not by death, by the changes and fluctuating scenes through which cruel fate frequently compels us to pass, and after having encountered the cross currents of life, the whirlpools of sorrow and tribulation, the fatal reefs of death lie hidden just beneath the surface, awaiting our weak, careworn, and sea-beaten barques to wreck upon. But everlasting thanks are due to the Virgin's Son; he has conquered our foe, and led the king of terrors captive, bound in chains. He encountered the monster in his own dominions—he attacked him in his own citadel—he was victorious—he ascended up on high, leading in his train captivity captive. Rejoice then, ye children of earth; shout aloud for joy, ye sons and daughters of Zion's King. The morning star has risen upon you, and sheds a friendly ray through the parting storm-clouds upon your rugged path. The hope of immortality is yours, the sceptre shall be put into your hands, and crowns upon your heads. The tyrant and the oppressor shall be your menials, while the persecutor and the shedder of innocent blood shall be removed far away.

Since our stay here it has been our pleasure to see the church rise from a worse than lukewarm state, to a lively zeal—to an unshaken confidence in the work of God in the last days, that is destined to gather together the honest in heart, with many that are dishonest. We have seen the fetters broken that bound the Saints in drowsy slumbers; we have seen the work of God break forth in the salvation of precious and immortal souls, that before had been supplanted by the God of this world; and as we

sail westward from your shores, we shall catch the rays of the sun of prosperity that is just rising upon the Saints in the British Isles.

Brother Franklin D. Richards, a worthy young man, who has received the fulness of the priesthood in the Temple of God, will be our successor to the editorial department of this paper, and also will take the presidency of the whole church in the British Isles under the direction and instruction of the Council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so you shall be blessed with life and salvation. He that blesseth him shall be blest, and he that curseth him shall be cursed. Whomsoever he blesses shall be blessed, and whomsoever he curses shall be cursed.—We are happy to introduce him through the medium of the *STAR* to the Saints, and we can assure them that the more they become acquainted with him the better they will like him. Uphold him by your faith and prayers, by your love, and by your good will, and heaven will bless you.

We now feel to tender to the Saints our kindest regards for the spirit in which we have been received. We came to do you good, and you have seconded our wishes and the Lord hath blessed our exertions. Your kindness to us is remembered, not only in our hearts, but also in heaven. We leave our peace and our blessing with you in the name of the Lord God of Hosts, and say to the Saints, "lift up your heads and rejoice, for your redemption draweth nigh."

We now throw the mantle of authority upon the shoulders of brother Richards. The spirit of wisdom and knowledge shall be with him, and his word shall be an end of controversy to them that are saved, and a law to the upright in heart.

Finally, brethren, farewell. Remember us, and if you have seen any folly in us, we pray you to forgive us. As to our official course we know of no error that we have committed. Our conscience is clear and the peace of God rests upon us, and under that influence we bless you in the name of the Lord, and say also to our American brethren, be faithful and true to the end of your calling, and you shall come in due time, bringing your sheaves with you, laden with honour and with glory, preparatory to immortality and eternal life.

Receive brother Richards as you have received us, and hearken to his counsel as you have to ours. Henceforth, all letters on business of the church, will be addressed to Franklin Dewey Richards, 6, Goree Piazza, Liverpool. Amen.

ORSON HYDE, President of the American Deputation.

SUPPORT OF MINISTERS.

Whenever an Elder in our Church begins to lay a foundation to get a salary for preaching, though it should be but a penny a week, it may be known that the spirit of faith or confidence in God has left him, or is about to leave him.

A man that preaches this gospel should live by the gospel, and if he preach by the spirit of God, that spirit will open the hearts of the people to give him what he really needs. But if he get full pay for his services here, he cannot expect a reward hereafter. We would recommend to the Elders, if they get reduced to very low circumstances, to invite some of their wealthy brethren home with them. Set out your table—put on the dishes—knives and forks—then say to them that you have gone to the extent of your means to provide a dinner, and if they will make up the deficiency, you will enjoy a comfortable meal together. If you do this, you will be very apt to get something handsome.

Again, we say to the Saints who have means, let not a faithful man of God who is sent among you to labour, want for the necessities of life. Hold up his hands and his head and make his heart light and he will bless you and do you good. The worthy will say but little about the god of this world—which is money, but they will have much to say about the God of the next—who is Jesus Christ. We say to the Elders, look well to the interests of the Saints and build up the church, and trouble yourselves about little else. We say to the Saints, take care of your preachers and do them the good they need. Fulfil your duty towards them, and if they do not fulfil their duty towards you, notify the presiding officer of your conference, or the president of the whole church in Liverpool. Go to with your might—both ministers and people—do your every duty in the fear of the Lord, and you shall see of the travail of your souls and be satisfied.

A WORD OF COUNSEL TO THE SAINTS.

As we have appointed a worthy and well qualified person to preside over the church in England, we wish all the Saints and Elders to honour and respect his counsel as they have ours. Let no one say, after we are gone, that he has received his instructions from us, and will be subject to those instructions, yet reject the counsel of brother Richards. He that honours him honours us, and he that dishonours him dishonours us. He that will receive our word will receive his also.

We would counsel all the Elders who wish to publish any work to get the sanction of the presidency here to their publication before they issue it, not but that there are many capable of writing and setting forth the doctrine of the Saints in good order. But respect should be paid to the powers that be, that order and regularity may prevail in the church of God.

No Elder should be admitted to preach among the churches who has come from abroad, without first submitting his papers to the presidency here, and obtaining his sanction and signature, and thus enter into the field of labour by the door. Let all the Elders that labour in the different conferences, act under the sanction of their respective presidents, and not run from conference to conference without being sent.

The presiding Elders over conferences are at liberty to exchange with one another to suit their own convenience for the time being. This may prove a blessing to the Saints; but presiding Elders are not to interfere with the government of any conference except their own, unless legally called to counsel and assist another. No Elder should suffer himself to create any party feeling, but sincerely employ all his powers and lend all his influence to support and uphold his presiding officer. So long as he does this he is safe; but when he becomes cool or indifferent about upholding his presiding officer, the spirit of God is about leaving him, and he begins to build up a little party to himself and to create a separate interest and feeling preparatory to his overthrow and expulsion from the church. Lucifer was hurled out of heaven for the very same cause, and they who gather not with their presiding officer scatter abroad.

Brother Brigham Young is our presiding officer, and the president of the whole church of God. His quick and penetrating mind—his untiring zeal—his noble and generous disposition, will not fail to secure to himself the love, confidence, and good will of all the Saints who know him. The mantle of power from the martyred prophet has fallen upon him, and the spirit of Joseph and of Joseph's God burn in his bosom and blaze out of his mouth. Bigdon, Strang, and others have claimed to stand in Joseph's place, yet none but President Young speaks by the spirit and

power of Joseph. We look to him as the prophet, seer, and revelator of the church, and to the rest of his quorum as his counsellors. He is the centre post around which the whole influence and faith of the Saints should be rallied. He is worthy, and God has given him the key of power. Uphold him then, ye Saints of God throughout the British Isles. Let your prayers for him ascend up on high, and for the others of his quorum; and if your eye be single here, your whole body shall be full of light.

LINES,

BY ELDER JOHN TAYLOR.

*Written while proceeding by the train from Edinburgh to Glasgow, December 17th, 1846,
and sung by him at the Glasgow Soiree, December 18th.*

TUNE—"Auld Lang Syne."

Ureka! now we've found the tree;
The balm—the heavenly boon;
That will the Saints and nations bless,
And perfect them in one.
CHORUS.—Then since our God has made us one,
And planted freedom's tree,
We'll taste its bud, but eat the fruit,
In California.

The day—the auspicious day has dawned:
The day of liberty;
When tyrants shall oppress no more,
And Zion will be free.
Then since our God, &c.

What matter though we've suffered much,
As Saints in days of yore—
We'll not complain, with them we'll reign,
On Zion's heavenly shore.
Then since our God, &c.

Ye British Saints aloud rejoice,
And sound the jubilee:
Strike! strike the lyre, with living fire,
For you shall all be free.
Then since our God, &c.

And if we to Vancouver go,
And dwell on Britain's isle—
We'll visit those we used to know,
On Zion's heav'nly hill.
Then since our God, &c.

For there upon the mountain's top,
The house of God shall stand:
And to it all the nations flow,
From every sea and land.
Then since our God, &c.

The shamrock, thistle, leek, and rose,
That bloom so fresh and fair,
Shall planted be, around the tree,
And of its fragrance share.
Then since our God, &c.

Then hail Columbia's happy shore,
And hail the British laws:
God save the Queen, and every King,
Who favours Zion's cause.
Then since our God, &c.

A NIGHT VISION.

Dear brother Hyde,—I take the opportunity to drop these few lines to you.—I am not in the habit of relating dreams or visions, but in consequence of the heavenly impression that a certain dream or vision left on my mind, I thought that I would relate it to you. I preached in Bolton on the evening of the 18th of December, on the resurrection of the dead. After meeting I went to the house of one of the brethren, and retired to bed at about eleven o'clock at night. I had not been in bed long before this singular occurrence took place. I viewed myself travelling in company with two or three of my brethren in the ministry, and we were conversing on the principles of the kingdom of God, when, all at once, a very fine looking man fell in company with us. He said, "well brethren, how do you all do?" We looked at him, and said, "you have got the advantage of us, for we do not know you." He said, "if you will keep it to yourselves whilst I am with you, I will tell you who I am." We told him we would. By this time we had arrived at a brother's house, where we intended to stay all night, for it was then getting evening. We all went in, and were seated in a private room, when the following conversation took place. Said the stranger to us, "my name is James, I am one of the twelve apostles that was on this earth in the days of our Saviour, and you now see my resurrected body. Handle me, and see; for a spirit hath not flesh and bones as you see me have." We then viewed him very closely, but, oh, the beauty and glory of that body; would to God that I had language to describe it. His flesh and skin looked so beautiful and pure, and his cheeks bloomed like the rose. I then took my hand and laid it on his cheek, but he said to me, "be careful, do not handle me too much, for I am very choice of my immortal body." Said I, "brother James, how did the people treat you and the rest of the Saints in that age of the world." Said he, "very much the same as they treat you and the twelve at the present time; they mocked and derided us, our names were cast out as evil; the priests contended with us, they told the people we were false prophets, impostors, and not fit to live on the earth, just as the people say at the present day about the twelve that God has sent in this dispensation. The truth is, continued he, the people are the same now that they were then, and the pure principles of Christ they will not receive, any more at the present day than they would when we told them the truth; and in that day only a few believed our testimony, and but few will receive the truth at the present day." Said I, "brother James, the people have got a chapel reared to your name in this country, I wonder if they would let you preach in it." "Oh no," said he, "they would not let me preach in their chapel any more than they would one of the twelve of the present age; for if I should, my preaching would come in direct opposition to all their false traditions. You know my writings. What little of them they have, they do not practice, although they are not half so plain as when I wrote them, for the plainest part of my writings they have taken away, and if I should go and tell them of it they would not believe me. So all that can be done is to preach where you can get an opportunity, and gather out the honest, then the rest will be cut off from the earth, for all the Lord does is to warn people, and when they reject his warning, he cuts them off from the earth by his judgments." I then said to him, what do you think of P. P. Pratt's poem that he has written to his wife and family at Council Bluffs, Missouri? He replied that it was very good; it expresses the feelings of his heart in a plain and forcible manner. He further added, that there once lived a sister in Rome who wrote a piece of poetry on the persecutions that we past through, which I think full as good as brother Pratt's: she was a faithful sister, had great faith in the twelve apostles, for I taught her myself the pure principles of the gospel. I then asked him what he thought of the twelve apostles that we had now with us, that are the leaders of the Church of Jesus Christ of Latter-day Saints. Said he, "they are good men, and if the Saints will follow their counsel they will be exalted in the kingdom of God." Said I, "they have learned many great and glorious principles since the organization of the church." "Yes," says he, "but they are all but babes yet to what they will be when they get their immortal bodies, as you now see me have." Said I, "how long have you had your resurrected body?" He did not answer me definitely, but said it had been some time. Said I to him, "I wish that I had my immortal body, as I see you have, how glad I should be." Says he, "it will not be long, if you are faithful, before you and all the rest of the Saints will have just such a body as you see me have." By this time I thought that supper was ready, and we were called into another room. He said, "if you will not tell who I am, I will take supper with you." At this I awoke, and behold, it was a dream. Some may think that it was nothing but a phantom of the brain, but to me it was something glorious and tangible, and which I never shall forget in time nor in eternity; for it is verily true, just as I have related it, and it makes my heart rejoice every time I think of it. Oh, the beauty and glory of that body!

—language cannot describe it, therefore I feel willing to pass through sorrow and affliction whilst in this mortal body, that I may obtain a glorious resurrection. Even so, Amen.

I remain, as ever, your friend and brother in the gospel,

M. SIBBINE.

Manchester, December 24th, 1846.

LETTER TO ORSON HYDE.

The following letter was received from Boston by the last steamer, but it is without date:—

Dear brother Hyde.—We have just received two numbers of the *STAR*, and the faithful rejoice in the glad tidings from England. The branch in this place I consider as being in good condition after so much sifting from time to time, and I am fully convinced that the wheat is more easily distinguished now than ever. I was never more convinced of the greatness of this kingdom and its governing principles; I mean that power by which it is borne to the nations of the earth. I recollect a statement made at a certain time by our martyred prophet Joseph, whilst I was engaged in placing the oxen beneath the font; he said to those to whom he was showing the beauty and order of this kingdom, "See this representation of the strength and power of the twelve apostles." I then said to him, they are looking towards the four quarters of the earth, He answered, "Yea. I am glad the foundation is laid so that no man can overthrow or uproot it." This is a subject I love to dwell upon. The church in Boston has been visited by a slight touch of *Strang-Adamsism*; you may depend it is a weak animal. The main object of Adams seems to be "the Dimes and Dollars," but even in this it is confidently believed he will fall a *little* in the rear. He seems wonderfully concerned about the abuses of the drama, and the disrespect shown to Mr. Strang, his prophet. His proclamation seems to be that James J. Strang is the prophet of God, and the Drama an excellent thing. There seems to be some novel performances in many of their acts with now and then a tragedy—making their religion rather *tragicomical*—neither this nor that, nor the other thing—yet, upon the whole, we are very grateful for their services. I never saw so much the necessity of men by whom offences come, but woe to them by whom they come! I would tell his course, but I don't wish to disturb the peace of your mind by writing such nonsense; I will, however, give you a little of the comedy. They have started a paper called the *Star in the East*, but I suppose they never dreamed that a brighter one shined farther east than theirs. In one of Mr. Strang's revelations, he says the Lord showed him a city built of stone, yet a FEW houses of brick, and LESS of wood. He also said the Lord strengthened him, but his faith was WEAK. He has been in Boston, and he is truly weak—his arguments in particular. Now, dear brother Orson, allow me to close, after giving you an account of the loss of the steamer "Atlantic," on the New York line. She was wrecked on Fisher's Island, November 27th, with about seventy-five souls on board, nearly one-half of whom perished; among them was brother Lawson Eames, of Farmington, Massachusetts, his wife formerly Miss Smart, of Boston, Mary Jordan, and Captain Dunstan, lost. Please receive these few lines written in haste, to be conveyed by the steamer. Remember me to the brethren with you. I now subscribe myself a fellow labourer and companion in the gospel of Jesus Christ our Lord, with sentiments of the highest esteem and fellowship,

ALEXANDER BADLAM, President of Boston Branch.

ON HOME.

Can this be home, where day by day,
Oppress'd, I wear the hours away?
Can this be home, where lonely night,
Prepares me for the toils of light?
Does ought this land possess, endear,
Or fond remembrance chain me here?
Midst all thy scenes I lonely sigh;
Brethren, you can answer why,
The home of Saints is home to me;
And home without them cannot be.

I find no home in Babel's pride,
 With wealth so great, and fame so wide,
 With scarlet beast, and whore's attire,
 Which kings and courtiers so admire;
 Her daughters, who with harlot grace,
 Abound so much in every place,
 Have lost the charm they had on me,
 With saints alone I wish to be;
 The joy, the bliss, their presence give,
 Is home, in which my heart can live.

Will God observe my anxious sigh,
 And answer prayer bye-and-bye?
 Will he to me this blessing give,
 The home in which I long to live?
 Zion is where I sigh to be,
 The home of Saints is home to me.

There shall the past and future meet,
 Angels shall Saints as brethren greet,
 God shall blessings on us shower,
 And render blissful every hour;
 Yea, resting, spread his guardian shade,
 To bless the home that Saints have made.
 Zion indeed a home will be,
 With plenty, holy, glorious, free.

E. H. WEBB.

NOW IS THE DAY OF ISRAEL.

BY P. P. PRATT.

Hark, ye mortals. *Hist!* be still,
 Voices from Cumorah's hill
 Break the silence of the tomb,
 Penetrate the dreadful gloom.
 Gently whisper—"all is well,"
 Now is the day of Israel.

Now the Gentile reign is o'er,
 Darkness covers earth no more;
 Now shall Zion rise and shine,
 Fill the world with light divine.
 Angels join—the tidings tell,
 Now is the day of Israel.

Thrones shall totter, Babel fall,
 Satan reign no more at all;
 Saints shall gain the victory,
 Truth prevail o'er land and sea.
 Gentile tyrants sink to hell,
 Now is the day of Israel.

Jesus soon shall come again,
 Saints with him shall rise and reign,
 Heaven and earth in songs combine,
 All the worlds in chorus join.
 Every tongue the music swell,
 Now is the day of Israel.

Ghastly death shall conquered be,
 Zion reign and Saints be free,
 Priests and kings shall join in love
 Fill the worlds below—above—
 Singing anthems—"all is well,"
 Now is the day of Israel.